

*Rev John G.
for Humphry
Love*

19

Gr. Gr. A. Gr. Humphry

S E R M O N

Preached at
St. LAWRENCE CHURCH
IN
READING,
IN THE
COUNTY of BERKS.

On the 3d of October 1692. being the day on
which the Mayor was Sworn.

By JOHN GRIFFITH, M. A. and Vicar of
White-Waltham, Berks.

Printed at the Request of the Mayor and Aldermen.

IMPRIMATUR,

Geo. Roysse, R. R^{mo}. in Christo
Patri, ac Dom. Dom. Johanni
Archiep. Cant. à Sacris Dom. st.

January 31.
1693.

L O N D O N:
Printed for William Rogers at the Sun over-
against St. Dunstan's Church in Fleetstreet. 1693.

19
His Bo
Dre
1713
1692
0019
11^c, Cor.
This do in +
14^c Luke
another all +
4^c Eph. wch
he payeth w

8888

Exhibit 10-1 (Continued)

10. The following table shows the number of hours worked by each employee.

TO THE

Worshipful Mr. JOHN SAUNDERS,
Mayor, the Recorder, Aldermen,
and Burgesses of the Corporation of
Reading.

Mr. MAYOR,

THIS Sermon, which was first
Preached, being now Printed at
your Request, I shall make no
Apology for it: I know a Plain Discourse
will never please the Curious, and one for
Peace will always be unwelcome to the Factio-
ns; and as I pretend not to gratify them, so
I shall never endeavour to humour these.

My design in Preaching it, was to per-
suade People to lead quiet and peaceable Lives
in all Godliness and Honesty. And your desire
of having it Published, implieth a Resolu-
tion of prosecuting this good End, and to con-
vince the unruly, That many things which are

The Epistle Dedicatory.

Impertinencies in private Persons, are Duties incumbent on a Magistrate.

SIR, You cannot shew your self a truer Lover of your Corporation, nor contribute more to its Happiness any other way, than by encouraging the Practice of True Religion, which will oblige Men to be useful in their Generations, by employing their Hands more, and their Tongues less.

That your Town may thus flourish, by abounding in Love and every good Work, is the hearty desire of,

SIR,

Your Faithful Servant.

JOHN GRIFFITH.

Thess.

THESS. IV. II.

And that ye study to be quiet, and to do your own business, and to work with your own hands, as we have commanded you.



Mongst the many other Advantages of the Christian Religion, which may reasonably commend it to all wise men, this is no inconsiderable one; That it is adapted to the real Interests of men in all Relations and Capacities; That the Rules it prescribes tend not only to mens personal tranquility and contentment, but the Publick Peace and Settlement of all Societies.

The Author of this Religion, Christ Jesus, his Entrance into the World was celebrated with Proclamations, as of *Glory to God in the highest, so of peace on earth, and good will towards men.* And the Christian Institution it self lays the strictest Obligations on mens Consciences, to observe those Homiletical, those publick Virtues of Common Conversation, which are for the good of others as well as themselves; such as Patience, Meekness, Gentlemanly, Charity, &c. so that a good Christian can not

not be an ill Neighbour ; the Precepts of his holy Profession require him to put on all those good Qualities and Habits of the Mind, which dispose men to Peace and Good Nature, and to study to live so as to be easy both to themselves, and all that are about them.

v.r.9,10. *of this Chap.* And thus doth St. Paul tell the *Theffalonians*, That they were *taught of God to love one another*; that therefore they should increase more and more in such Christian Charity; and to that end, *They should study to be quiet, and to do their own business, &c.*

The occasion and design of this Epistle (which is supposed to be the first of all St. Paul's Epistles) seems, by comparing it with the 17th of the *Acts of the Apostles*, to be this; When many both *Jews* and *Gentiles* had been converted to Christianity by the Preaching of *Paul* and *Silas*, the *Jews* raise a Tumult; whereupon St. Paul makes his escape to *Athens*; whence being certified by *Timothy*, of the State of the Church in *Theffalonica*, how they continued constant and firm in their Religion, notwithstanding all the Attempts of their Enemies to discourage them; he writes this Epistle to establish and settle them in those Truths they had received; he animates them by the Example of his own Constancy, to perseverance in their Holy Profession; he sets down particularly some of those Vertues

Vertues which he would persuade them to the practice of. In the first place he exhorts them to Holiness towards God ; *for this being the will of God, even their sanctification*, ver. 3. of this Chapter ; he who was to teach them how they ought to walk and please God, requires them to distinguish themselves from the prophane *Gentiles*, which knew not God by the purity of their Hearts and Lives ; *Every one possessing his vessel in sanctification and honour, &c.* ver. 4, 5. He then dissuades them from Fraud and Injustice, and to have a regard to exact Righteousnes in all their Dealings ; *That no man should go beyond, or defraud his brother in any matter*, ver. 6. but that instead of contriving and designing any Injury one to another, they should study to promote each others Welfare, by Acts of Benevolence, and all the Offices of an Active and Industrious Charity.

These *Theffalonians* were a People too prone to be turbulent, and (as it were) naturally addicted to Tumults and Seditions ; their City being very populous, and one of the Metropolitan Cities of *Macedonia*, they were apt to create Factions and Disturbances upon any slight Occasion : They called together the Rabble upon *Paul's* Preaching, to drive out both the *Apostle*, and Christianity it self (if they could) out of the City ; *For they were moved* ^{Actis 17.} _{5,} *with*

A Sermon Preached at

with envy, and took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the City in an uproar : A Practice too usual in all great and populous Towns, and (as it appears) no new Trick of the Devil's to disturb the Peace both of Church and State.

Again, amongst those who pretended to embrace the Christian Religion, and to be converted to the Belief of it by St. Paul's Ministry, there were some who made their Holy Profession a Cloak for Idleness, and neglect of the Duties of their Proper Callings ; who instead of busying themselves in their own Vocations, were still prying into other mens Concerns, and intermeddling with things which did by no means belong to them : And of these sort of people doth the Apostle speak in *2 Epift. 3.11. Who walk disorderly, working not at all, but were busybodies.* Now that which gave occasion to such Idleness, was this : The Christians of this Church (they who were Believers in Deed, and not in Shew only) at St. Paul's Instance raised great Charities, and made very liberal Contributions towards the relief of such as were not able to work, (who were the only Poor that the Primitive Christians knew of, or judged proper Objects of Charity) : Their Alms were so considerable, and their forwardness therein such, that the Apostle propo-
seth

seth them to the *Corinthians*, as Examples of Goodness and Liberality, 2 Cor. 8.

Now some who were among them, and made a profession indeed of Christian Religion, and that was all, seeing what good Provision was made by these Collections for such as were in want, resolve to want too; wholly neglect the Works of their Callings, and chuse to live idly, and rely upon those Contributions for a Maintenance; they think it better to live by the Sweat of other mens Brows than their own, and so indulge themselves in all the Ease and Softness that the Severity of those Times would admit of. Hereupon Idleness makes them rude and sawcy, and having nothing to do, they become impertinently curious and inquisitive into other mens Affairs; and these are they whom the Apostle admonisheth in the Words of the Text, *To study to be quiet, and to mind their own &c.*

Having thus shewed you the particular occasion of this Advice; I shall in the further prosecution of these Words,

- I. Inquire into the Nature of the Duties prescribed.
- II. Evince the reasonableness of the observance of them.

III. Make some short Reflections on the whole.

I. To the First of these : And the Thing recommended to us, is a Peaceable Temper and Behaviour, which will make us easy to our selves and others. This is the End proposed, and the Means of attaining it is, by being intent on our Proper Callings, and industrious to discharge the Duties thereof. One would think that Peace had those many, and so desirable Advantages attending it, that the very Sound of the Word should create a longing after it ; and that there were no need of pressing that as a Duty, which so much commends it self, as a Publick Blessing to all that are possest of it ; yet so inordinate are the Passions, so contrary the Interests, and so different the Humours of men, that it is no very easy thing either to procure or preserve so desirable a Mercy : The Apostle therefore requires Christians not only to be contented to live quietly (if they may), but to study and contrive it, to use all the Lawful and Honest Arts they can think of, to obtain it ; by labouring for that Temper, which is not only inoffensive, but obliging:

Rom. 12. 17. And thus doth he advise the Christians at *Rome* ; Recompence to no man evil for evil ; provide things honest in
18.

in the sight of all men ; if it be possible, as much as in you lies, live peaceably with all men ; q. d. You must be so far from offering Injuries, and so giving others a just occasion to trouble and be angry with you, that you must make the best Provision you can for Quietnes and Agreement, and not omit any thing (which you lawfully may do) to prevent Disturbances, and promote Peace.

This Peace which all men should pursue, is not only private between man and man, but publick, as that of Societies ; The Peace of their Country, and that both in Church and State ; That all men should endeavour to promote Love and Unity in the Town or Place of their abode, by a chearful and strict observance of all things that may conduce to such a good end. And on the contrary, by shewing themselves in all Companies, and upon all occasions, profest Enemies to Faction, and abhorvers of Schism, and utterly to dislike all such devilish and ill-natur'd Projects, as tend to Trouble and Confusion.

A mind thus peaceably affected, teacheth a Person readily to obey all lawful Commands of his Superiors, not to dispute the Reasons of Laws, or to ask Governours wherefore they have required such and such things ; but to consider, it is their Duty to be subject, and so readily to obey

in all things, where God has not forbidden.

When people are captious, and make it their Business to perplex their own and other mens Consciences, by corrupt Constructions of wholesome Laws ; this looks like a design of quarrelling, than a desire of quietness, viz. when persons instead of contributing what they can to the Quiet of the State, by a due submission to Governours, and a chearful obedience to Laws, where the Matter of them is Just and Honest, shall presume to question the Authority of their Lawgivers, and to dispute the Titles of their Princes, this is down-right Faction, and smells of the Pride and Insolence of *Absalom* ; *O that they themselves were but Kings in Israel !* Again, when people instead of having a due regard to the Precepts of the Gospel, which require all Christians to prosecute Peace and Unity, and that external, by communicating in all the Parts of Religious Worship, as well as that Internal, of Heart and Affections, and instead of conforming to what they themselves own they lawfully may do for the peace of the Church's sake ; I say, instead thereof, employ all the Wit they have, to invent new Scruples, and revive old Objections against some Ceremonies and Circumstantials of Religion, and make this a Plea for Separation ; this is a plain sign of a Schismatical Dividing Spirit,

rit, destitute of that Charity which disposeth good men to seek the Peace of Sion, and to desire the repair of all its Breaches : *If I forget thee, O Jerusalem,* (saith the Royal Psalmist) let my right hand forget her cunning ; if I do not remember thee, let my tongue cleave to the roof of my mouth , if I prefer not Jerusalem above my chief joy : plainly intimating, that a publick Spirit will sacrifice private Affections and Desires to the Publick Good ; and in his pursuit of it, studies not to gratifie a Faction, or to carry on the Interest of some beloved Party, but all Pride and Prejudice, and Selfish Designs, being submitted to the Honour of God, and the Good of his Church , his chief endeavour is to follow after those things that make for Peace, *and whereby we may edify one another.*

Let every man do his Duty in his Proper Station, observe what the Laws of God and Man require of him in order to this blessed End ; instead of teaching others how to govern and command, let himself learn to obey, according to the Apostle's Direction ; *Let men resolve to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.* And this is the true way to be quiet ; for as Peace and Concord are best secur'd by Sobriety and Diligence

Tit. 3.
1, 2.

gence in the Works of our particular Callings ; so Tumults and Disorders are the Natural Effects of Idleness and Impertinency ; and therefore the Apostle exhorts to Assiduous Industry, and dissuades from being curiously inquisitive after other mens Affairs, as the most proper Methods of Quiet and Tranquility : So that the latter part of the Verse forbids Curiosity and Idleness, as malignant Vices, productive of all those Mischiefs which Human Societies are subject to.

The inquisitive and busie Spirit is the offspring of Pride and Envy, argues the want of Peace and Contentment in the person's own Breast, and a spiteful endeavour to prevent or disturb them in others : Were men thankful and contented in the Station which Providence hath placed them in , they would study to conform their Minds to their present Condition, acquiesce in the Dispositions of a Wise God, and employ their Thoughts to find out how they might best serve him and their Generations, in the Post they are in.

Thus doth the Apostle advise Servants , and those of Low Estate amongst the *Corinthians*, ^{1Cor. 9.} _{20.} to abide in the Calling whereunto they were called : Not but that they might accept of Liberty, and use it thankfully when they might have it ; yet whilst Providence

Providence continued them in meaner circumstances, they ought to be contented, and not by promising themselves an imaginary Freedom, neglect the real Duties of their present State.

Whence is it that so many among us intermeddle with things that are above their Sphere, and far out of their sight? that every ordinary Mechanick pretends to Politicks, shall underrake to form new Schemes of Government, and prescribe to Superiors what Laws they should enact, and how they should execute them?

Whence is it that so many ignorant persons, who lack to be taught their *Catechisms*, and to be instructed in the First Rudiments of the Christian Religion, shall yet quarrel with the Constitution of the Church, and find fault with its Government, Discipline and Worship? I say, whence springs all this rude Impertinency, but from a proud, ambitious Spirit? they are weary of being what they are, and so affect to be they know not what: Indeed the secret Grumblings of their Stomachs are the same with them of *Korah* and his company; they have the same Murmuring against Magistrates and all Superiors, as those had against *Moses* and *Aaron*, *Numb.* 16. 3. *Ye take too much upon you:* and they fall under the Character which the Apostle *Jude* gives of filthy Dreamers,
Who

Jude 8. *Who despise dominion, and speak evil of dignities.*

It is of ill consequence, and hath a tendency to disorder and confusion, when private men busie themselves with State Affairs ; the Story of *Phaeton* may convince us of the sad Effects of such forbidden Experiments : It argues distemper'd Heads, as well as disaffected Hearts, when men are sick of the Mercies they enjoy , and formerly desir'd ; and it is not only a Reflection on the Governors in being, but a calling the Wisdom of Divine Providence into question , when men are always uneasie in their present circumstances, and are for prescribing other ways of governing the World, than the Wisdom of the Almighty hath done. Therefore the Holy one (who is jealous of his Honour) hath in all Ages took that matter into his own hand, and shewed more than ordinary marks of his displeasure against those who would intermeddle with things too high for them. Thus do we find in the place forecited, The Almighty resents the seditious clamours of *Korah, Dathan and Abiram*, against *Moses* and *Aaron*, as against himself, and punish'd them accordingly ; for ver. 32. *The Earth opened, and swallowed both them and their Houses.*

Num.
16.

It

It is not an honest meaning, a pretended Zeal for God's Glory, and the Good of his Church, that will excuse (much less justifie) such Bisibodies; for when private Christians in the Primitive Church, out of a wanton and irregular Zeal derided the *Heathen* Idolatry, threw down their Images, and were slain by the *Heathens* in the Fact, they fell Sacrifices to their own Folly, and were allow'd no place in the Diptychs of the Church.

The Apostle Peter ranks the *ἀλλοτρομονοι* (those, who instead of minding their own Business, were prying into other mens Matters) amongst Thieves and Murderers, and stileth them evil-doers, and accounts the Sufferings they underwent, no other than the Punishment they deserved. ^{1 Pet. 4. 15.}

The crime (of being Bisibodies) is of a lower and higher sort, saith the Learned *Hammond*. The first is Idleness, the second improves it into Sedition (which is the Sin I am now speaking against) a Fault which at that time was very remarkable among the *Jewish* Zealots, who pretending to, and promising themselves a perpetual immunity from all powers of men (as the only Children of God, which were not therefore to be under any man, particularly under *Heathens*) would force all men to joyn with them against the *Romans*, i. e. against

*Him, in the publick Peace, calling themselves Ἐυεργέταις
1 Pet. 4. Σωτῆρες, The Great Benefactors, and Saviours of their
Nation.*

We have had too many Instances in our own days, to parallel that of the *Jews*; only with this difference, that they were real *Romans*, which the *Jews* conspired against, but they are (for the most part) imaginary ones, which our Modern Incendiaries delight to shew their Zeal against: It is but giving the Name of *Popish* to either Church or State, and then the cry is, *Down with it, down with it, even unto the ground*; and yet such Factious persons would be thought the only men of Zeal for the preservation of Religion and Liberties.

But alas! how far is such a carriage from being either religious, or civil? it is so far from having any thing of Christianity in it, that it falls short of Humanity and common prudence; and such men, whilst they affect to be thought great, and would seem to despise the fooleries of children, themselves become much more foolish and vain,
Pf. 13¹. Having eyes that are lofty, and hearts that are haughty, and exercising them in great matters, and in things too high for them.

But there are other sorts of Busibodies, who if they seem not to be as proud and ambitious, yet discover no less malice and ill-nature than the former,

mer, viz. the Talebearers and Backbiters; the Levitical Law did forbid men to go up and down as Lev. 19. talebearers amongst the children of God's people. The ^{16.} Hebrew Doctors explain it thus: *Who is a Talebearer?* Ainswort.
in loc. Even he who is loaden with words, and goeth from one to another, and saith, *Thus said such a one, or thus have I heard of such a one:* Although the thing be true, yet such a one would fain mar the whole world.

Such busie Sycophants are the bane of all Societies, for they destroy that mutual confidence, which is necessary to all friendly commerce. Indeed a pragmatical forward person is deservedly shunn'd by all wise men, as an unsafe, dangerous companion: A man's being curiously inquisitive after other mens concerns, implies some malicious design, or at least (to mollifie the Expression) can suppose no kindness; for I have no reason to think that man intends to serve me, who forgets himself; or that he will study to promote my welfare, who neglects his own; therefore the Wise-man describes the Talebearer to be one who revealeth Secrets, and opposeth him to a man of ^a Prov. 11. faithful spirit: And it is but natural for him who hath no business of his own that he will mind to be prying into other mens Secrets; and whilst he is communicating to one, to learn what he can of

his concerns to carry back to another, and so by suggesting ill things of each other alternately, to create differences, and beget an ill opinion in Neighbours of one another, where there was no just cause given on either side : Therefore the Son of Sirach admonishing to curse the Whisperer and Double Tongue, *because they have destroyed many that were at peace*; he elegantly calls a Backbiting Tongue, *a third tongue, that which carries stories from one to another, and thereby disquieteth many, and overthroweth the houses even of great men.*

Eccl. 28. 14. Jam. 3.8. The Tongue is an unruly Member, as St. James saith; and unless men do take care to stote the heart, which is the Fountain whence it is supplied, with Divine and serious Meditations, or divert its wantonness, by being intent on their proper business, and industrious in the works of their callings, it will grow petulant and intemperate; for where it is not thus season'd or restrain'd, it will send out deadly poison.

So then, he that would study to be quiet, must labour to be contented with his present State, and to be diligent in his own Vocation: which brings me to the last part of the Apostle's Admonition, *That they should work with their own hands:*

Not

Not that he would hereby oblige all men to Manual Crafts, which require Toil and Labour of the Body, (though indeed such was the condition of the Primitive Christians, that they were forced to live by the Sweat of their Brows; and St. Paul himself encouraged them therein by his own Example, as he tells them 2 *Theff.* 3. 8.) but the Words are figuratively spoken; wherein the Apostle requiring Trades-men, and such like, to be laborious in their Occupations, chargeth also all others of Higher Rank and Stations in the World, to be diligent to perform those Duties, which God and their Country expect from them in such places and capacities.

So that the charge reaches the Gentleman as well as the Tradesman; and those whose Employment lies in the Head, as well as whose labour is that of the Hand, that they should be sedulous and intent on the Business of their proper Callings, and not by Idleness and Neglect, court those Temptations which will lead them to the forementioned Evils.

The mind of man is an active Principle, which will be busying it self about something or other, and therefore God ordains to every man some particular Calling, not to dull and destroy that Activity which is in us, but to li-

mit.

mit, and confine it, that its Exertions may be useful to our selves and others. He that is diligent in his own place, and busies himself within the Bounds of his own Duty, finds Business enough at home, in his own Employment and Profession, to exercise both his Thoughts and Senses; he cannot spare time to gad from House to House, and concern himself with other mens Affairs, but finds it work enough to discharge (as he ought) the Duties of his own Station. It is the Slothful Person that is at leisure to plot Mischief, and sow Discord; therefore the Advice of the Son of Syrach is suitable to our present purpose; *Send a man to labour, that he be not idle, for idleness teacheth him much evil.*

The Disturbances which the young Widows caused in the Church of *Ephesus*, were the Effects of Idleness; they learnt to be idle, wandering from house to house, and so not only idle, but tattlers also, and busibodies, speaking things which they ought not. So also St Paul, and Epimenides, their own Poet, ascribe both that lying habit and cruelty of the Cretians to their Sluggishness; *They were slow and idle, and thence learnt to be liars and evil beasts.*

And thus have I done with the first thing proposed, to shew you the Nature of the Duties

ties here required by the Apostle, as also of the contrary Vices. I now pass to the

II. Thing, To shew the Obligation which all lie under, to prosecute Peace, and the Means of it, by being industrious and diligent in their particular Callings. And that

First, Because 'tis a Duty they owe to God.

Secondly, to the Country, Town or place which they belong unto.

First, To God; Here in my Text the Apostle enforces these Directions and Rules of walking; upon the account of the Authority which required it. *Do these things as we have commanded you.* We Paul and Silas, who have revealed unto you the whole Will of God, and require the observance of these Rules, not as of things indifferent in their own Nature, but as Moral Vertues, and such relative Duties as are incumbent on you, both as Christians, and Members of Societies.

The Almighty One is a God of peace, and not of confusion; His Son is the Prince of peace, and his Ministers the Ambassadors of it; and therefore all the Precepts of his Law, must needs require the sincere prosecution of it. The Commandments of the

the Old Law , tend to the peace and united good of mankind , and indeed both the Law and the Prophets enjoyn men to *seek peace, and ensue it.* It were endless to particularise those parts of holy Writ which require it ; let it suffice therefore instead of enumerating the particular Texts for Peace , to tell you, That the Nature of God, who is a God of infinite goodness and love ; that the Nature and Design of the Christian Religion , which he hath given us to walk by , and which is the best-natur'd Religion in the whole World, do clearly evince , that it is the Will and Commandment of our great Creator, That all men should in their several Stations , seek to promote unity and concord , and strictly observe all those Rules which tend thereunto. So that Variance and foolish Emulations amongst Neighbours, shew the want of Religion, and that such men instead of being acted by those Principles of Divine Wisdom, *Which is first pure, then peaceable, gentle and easie to be intreated;* are hurried on by passion, and led blind-fold by mistaken interests, which are the first causes of all troubles and disorders ; for, as the Apostle forecited saith , *Whence are wars and fightings among you? are they not hence, even*

Jam. 3.
17.

of

of your Lusts, which war in your Mem^r. Jam.4.1. bers?

All Contentions and Factions come from the Devil, and gratifie him, whose Nature is spiteful and malicious : But God is a God of Peace, he hateth disorders, and requires peaceable and quiet dispositions in all the Professors of his Religion ; and therefore ought we to study, &c. because God commands it.

But Secondly, Not only in point of Duty towards God, but in point of Interest also ; Kindness and Affection to your selves and others should oblige you to the practice of these Duties ; it tends to the better settlement and improvement of a Society, when its Members are at unity within themselves : These Vertues have a natural Efficacy to strengthen and enrich Societies ; when people labour quietly in their Callings, and so contribute by united and regular Endeavours to the Publick God ; This weakens the Hands of their Enemies, and commands kindness and respect ; to love one another is the best way to gain Love ; and to apply your selves closely to your own Busines, is the truest way to preserve it. Every kingdom divided against it self, is brought to desolation ; and every city or house divided aⁿ 25. gainst it self, cannot stand, saith our Blessed Saviour.

When Fellow-members of the same Body back-bite and defame one another, it makes persons who have any regard to their own Reputation, cautious of having any dealing or commerce with them: but there are those Charms in Unity and Love, which makes the Inhabitants of a Town flourish in spight of all malicious opposition; these will discourage such as have Designs of enriching themselves by making Advantages of other mens Divisions, from coming in to you; and will invite such as are helps and beneficial to the place they live in, to dwell among you. So that if you have any concern for the Interest of Your Corporation, you will seek to promote Peace, *study to be quiet, and do your own business;* you will add Diligence to a Peaceable Behaviour; and this also hath a natural tendency to the Prosperity of a People.

For private Diligence is a Publick Good; and the careful managing of every man's own Estate and Substance, is advantagious to the whole; This is the truest way for a man to advance his own Fortune, and of assisting, and being serviceable to his Neighbour. *He becometh poor, that dealeth with a slack hand, but the hand of the diligent maketh rich,* saith Solomon. And again, *Seest thou a man diligent in his business? he shall stand before*

Prov. 10.
4. c. 22.29.

before Kings, he shall not stand before mean men.

He that is laborious and careful to do the Works of his proper Calling (be it never so mean, whether a Plowman, or any other ordinary Employment) and busies himself with no Concerns but his own, is much more useful in, and a greater Benefactor to the Town or Country he lives in, than those, who out of a pretended Zeal for Publick Good, are always thrusting themselves into other mens Concerns, and in the mean time neglect what they are called unto. Nay, indeed those men do serve their Generations, and answer the End of their Creation, but these the contrary. But if any Busibodies should still suspect the truth of my Assertion, I would desire them (for once) to submit to the Judgment and Experience of one, who (they must allow) was something wiser than themselves; I mean King Solomon, and observe the Character he gives of such persons; *That it is an honour* Prov.20. *for a man to cease from strife;* *but they are fools that* ^{3.} *will be meddling:* And again, *That the sluggard* Prov.26.5. *who walks about,* *and hideth his hand in his bosom,* *is wiser* ^{16.} *in his own eyes,* *than seven men that can render a reason.*

Now to make some short Reflections on what hath been said: And if it be so ; if Faction, Impertinency and Idleness have such ill , and (*& contra*) Peace and Concord, Contentment and Industry have such benign Influences upon Communities as well as Single Persons, How highly doth it behove all of you to avoid those ugly ill-natur'd Vices forementioned , and study to be cloathed with those as well Christian, as Moral Habits, which will be not only your Ornaments, but Security ?

All men (unless they are become altogether bruitish) naturally desire the prosperity of their own Town ; but unless men resolve to love one another, and instead of filling their own Heads with Novelties, or (what is worse) with Lies, and their Neighbours Ears with Noise and Rillery, learn to be meek and humble, to be gentle and kindly affection'd one to another , and to mind their own Business at home, instead of looking after some elsewhere ; I say, unless men arrive to this Temper , they are so far from doing good , that they are Infections, the very Plague of the Place they live in.

How

How highly incumbent then, in the next and last place, is it on you who are intrusted with the Government of this Town, to suppress all Factions and Disorders, to discountenance busy and impertinent Bablers, who love to do or speak any thing but what they should? It is the ^{2 Sam.} Honour of a Magistrate to deserve the Character ^{20. 19.} of that Wise Woman that saved the City, to be one of them that is peaceable in *Israel*; to be peaceable himself, and to teach the unruly, or else compel them to be so too: In order hereunto make no other distinctions between those that are under you, than according to their Merits; make the disorderly feel your Justice, and those who are quiet and industrious, the Objects of your Respect and Favour; encourage these who chuse to spend the Vacancies of their Labours in Church, to pray to God for a Blessing on their Labours, rather than in hunting elsewhere after News and Lies.

O Let a Principle of true Religion excite you to a zealous prosecution of the Publick Weal! that so Mercy and Truth may be sent down from Heaven, and Righteousness and Peace may kiss each other; if you can but constrain, or rather persuade people to the practice of Religion, this will secure to you all those Blessings, and root out all those Evils forementioned.

I dare

I dare appeal to them of you, that knew this Town when it was flourishing and eminent for Trade, and could vye perhaps, with most Places of its Bigness in the Kingdom, for Wealth and Substance, whether there was not more Peace, and better agreement; Whether there was not more Diligence, and less Quarrelling and Impertinency then, than has been since? Let but the Vertues of your Ancestors be restor'd, and their Success will follow.

Your Corporation is endow'd with many and Great Charities; let *Bridewel* be your Hospital for the Lazy, and the Benefactions you have to dispose of, the Rewards of the Quiet and Laborious.

Seneca de Eneaf. *Beneficia sine ullo delectu magis projicimus quam damus;* where there is not Judgment of Discretion, it is not Charity, it is throwing away, but not giving. So then, let the most Religious, and such as work with their own Hands, and mind to do their own Business, be preferr'd in your charitable Distributions.

And lest any one should object that to me which I am decrying in others, for prescribing where I am not concern'd? I answer, that the Design of my Subject justifies me, and shews this Corollary naturally deduc'd from it: This Apostle

tle in 2 Epift. to Thess. 3. 10. commands the same thing which I exhort, *That they who will not work, neither should they eat.*

And let me add, The Conditions of the Triennial Charities given by that Great Prelate, (who too severely felt the Effects of prevailing Faction) suppose such Qualifications: For those Servants may be presum'd to be neither noisy nor sluggish, but the contrary, who continue many Years in the same service.

Archbishop Laud (besides many other Charities) gave 20l. apiece to Six Maids, who liv'd honestly for three Years in one Service, to be disposed every third Year.

What remains then, but that by these Methods you should endeavour to rid and deliver your selves from the hand of Strange Children, *Whose mouth speaketh vanity, and their right hand is a right hand of falsehood; that so your sons may be as plants grown up in their youth, that your daughters may be as the polish'd corners of the Temple, that your Garners may be full of all manner of store, and that there be no complaining in your streets.*

Happy shall you be when you are in such a case, Yea, happy is the people whose God is the Lord: And that ye may be thus happy in this World, and eternally so in the next, God of his Infinite Goodness grant, through Jesus Christ our Lord; To whom, &c.